

THE NUR AFSEAN

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FOREIGN TELEGRAMS.

London, Oct. 13.

Despatches from both sides show unceasing fighting proceeding night and day between the immense forces engaged, with varying success. The Russians are striving to outflank General Kuroki, who holds the Japanese right towards Pensiuh, while General Oku on the Japanese left, with part of General Nodzu's central army, is struggling to envelop the Russian right.

General Nodzu has captured ten field guns.

Reuter's correspondent wires from Tokio to day that General Oku has captured twenty five guns, making a total of about thirty.

The latest reports show that the Japanese have continued to be successful.

General Sakharoff reports that the Japanese assumed the offensive on the 11th on both sides of the railway and north of the Yentai mines. The Russians throughout the day maintained their advanced positions, except at some points whence the troops were withdrawn to strengthen their principal positions.

Reuter's Tokio correspondent says that the official report indicates that the Japanese generally were successful in Wednesday's fighting, all three armies gaining decided advantages. The operations for surrounding the Russians in the Pensiuh district were progressing favourably.

The report adds that pursuit of the enemy by Generals Kuroki and Nodzu progressed remarkably. A body of the enemy possessing guns were enveloped and thrown into great confusion.

London, Oct. 14.

The capture of sixteen guns is officially admitted at St. Petersburg.

Russians correspondents agree that the fighting is more desperate than at Liao yang. The combatants have a complete disregard for life. The positions are taken and retaken six or eight times daily at terrible cost. Frequent hand to hand encounters take place, both sides throwing hand-grenades with murderous effect. The cannonade is continued nightly.

General Kuropatkin reports that fighting on Wednesday night and Thursday was very desperate. The troops of the right wing held advanced positions, and only at nightfall retired on the main position. In the centre the troops were forced to retire from the main position at 2 in the afternoon. The report of the left wing is not received. The losses are considerable. "I have ordered," he says, "the positions to be stubbornly defended to morrow."

General Stoessel reports that the Russians on the 1st instant, recaptured Signal Hill at Port Arthur. The Japanese are bombarding the interior fortress from new batteries. The bombarding is becoming more and more violent.

London, Oct. 14.

Lady Curzon passed a quiet night, but the seriousness of her condition is undiminished.

The bulletin issued late last night says that there is no rally, and her ladyship's condition continues to cause grave anxiety.

London, Oct. 15.

Marshal Oyama's detailed report of Wednesday's and Thursday's fighting says:—Repeated Russian attacks in the direction of Pensiuh on Wednesday were repulsed. The Japanese central and left armies dislodged the enemy from important strategic positions, and continuing the attacks satisfactorily, after a desperate battle one of the right army's columns occupied the key to the enemy's position.

Marshal Oyama reports that the enemy was driven on Friday to the right bank of the Sah ho throughout the entire Japanese front. The Russians are retiring everywhere, crushingly defeated. General Oku captured ten more guns yesterday. Heavy fighting continues.

The *Petit Journal's* St. Petersburg correspondent wires that it is a defeat and a disaster. The 6th Army Corps is regarded as lost, and the Alexander III Regiment annihilated. Of two others, only a few men remain. The casualties on both sides amount to 80,000.

The Chinese have risen at several points in Manchuria.

The Mukden correspondent of *Russia* says the wounded are streaming back in trains carts and on horseback, those less seriously wounded dragging themselves along on foot and helping each other. The fields are strewn with them.

The defeat began on the extreme west, where Oku broke the Russian right and captured the guns. The Japanese then drove the wedge into the Russian centre and compelled a general retreat.

Japanese reinforcements are constantly arriving at Yentai.

It is uncertain if the Russians will be able to hold Mukden.—*Pioneer Special*.

London, Oct. 16.

Reuter's correspondent wiring from Tokio to day, says everything indicates that Marshal Oyama's estimate of the Russian loss being 30,000 is far below the reality; the Russians lost 4,500 dead in General Kuroki's front alone, where the Russian losses are estimated at twenty thousand. Generals Oku and Nodzu report they found 2,000 and 2,500 dead Russian's respectively before the battle of the 14th. Marshal Oyama estimates that the total dead left on the field, including the 14th and 15th was over 10,000.

This morning's bulletin says that Lady Curzon passed a fair night, and there is no loss of strength.

The Russians are still fighting doggedly, but every despatch shows more clearly the decisiveness of the victory of the Japanese, who not only defeated the Russians, but are pursuing them in every direction.

Besides guns the Japanese have captured a quantity of munitions and countless rifles and accoutrements.

The Japanese losses are far less than the Russian.

Reuter's correspondent at Mukden wires to day that there was a lull yesterday, but that the battle was resumed to day, 10 miles south-west of Mukden. It is now certain, the correspondent adds, that General Kuropatkin will be able to extricate his army, though he has lost 30,000 men.

London, Oct. 17.

Reuter's correspondent wires from Mukden to-day that the battle continued throughout last night and was especially heavy at midnight. The Russians retain their positions along the Sah ho. The Eastern Army is now helping the Western.

Reuter's Tokio correspondent wires to day that the Russians fiercely assailed General Oku's left yesterday and made six counter attacks which were all successfully repulsed. They were advancing at sunset to the seventh attack. The Russian losses were heavy.

General Sakharoff reports that the Russians, after desperate fighting yesterday, drove the Japanese from the hill on the southern bank of the Sah ho, capturing twelve guns.

Lord Curzon has informed Reuter that the reports published in the *St. James's Gazette* that he contemplated resigning his post owing to his wife's illness are entirely groundless.

Lady Curzon's condition has somewhat improved, and she has been moved from Walmer Castle to a house in the vicinity.

Lady Curzon passed a fair night, and the improvement continues. Lady Curzon passed a quiet day and continues to progress, but is necessarily very weak.

EDITORIAL NOTES.

"Then my heart said, "Give o'er;
Question no more, no more!
The wind, the snowstorm, the wild hermit flower,
The illuminated air,
The pleasure after prayer,
Proclaim the unoriginated Power!
The mystery that hides Him here and there
Bears the sure witness He is everywhere."

We welcome to our table the first number of *The Sat Gur*, a four sheet paper specially addressed to the Sikhs. The paper is published in English, Persian Urdu and Gurmukhi. It proposes to call the attention of the Sikhs to the teachings of Baba Nanak as to the Sat Gur. The assumption underlying the exhortation is that Sikhism, to some extent at least, had its origin in Christianity. We quote:

"There is the impress, and also, as it were, the breath of Christian doctrine in the Sikh scriptures. We may here mention one instance. You have two rites that, in the Christian religion, are especially significant, namely *Pahul* and *Karāh Parsād*. *Pahul* is of the nature of Baptism, that sprinkling with water which is the initiatory rite for discipleship, and *Karāh Parsād* is of the nature of the Lord's Supper, in which bread is broken and eaten, and the cup is partaken of, these being the memorials of our Lord's broken body and shed blood. Those notable rites in your worship are of ancient date, and we are inclined to think they had their origin in Christianity."

Much reliance will be placed upon the correspondences found in the Sikh and Christian Scriptures. This argument will have to be carefully handled as we have no doubt it will. The plan proposed will be as follows:

"We propose that the consideration of this great subject should take the following form. We intend to show from the Holy Scriptures that the Sat Gur is God. This will be proved from the attributes that are predicated of Him, and the works which He did, as well as the declarations which He made regarding His own nature. From the Holy Scriptures also we will show that He is Man, having man's form and attributes, with man's limitations, Himself declaring that he is so. Being therefore God and Man He is the Incarnation of God, that is, He is God appearing in, and with, man's nature, the divine nature and the human nature so associated that God and Man appear as one Person before the eyes of men.

The Sat Gur is a Sinless Person, as reason approves, and the Scriptures affirm.

It will be further shown that all men stand in need of a Saviour, one who will pardon their offences, and restore to them their original holy nature, and place. Neither is there any one of those who are descended by ordinary generation from our first parents free from the taint of sin, but all have entered into condemnation and are guilty before God.

Then follows the unfolding of the Divine plan of salvation, the revelation of the mystery of Redemption, a plan so wonderful that, regarding it, it is said, "Eye saw not, and ear heard not neither entered into the heart of man the things which God prepared for them that love Him." The purpose was that the Sat Gur should, by the sacrifice of Himself, atone for men's sin, and after suffering death take to Himself again His human life that He might, uniting men to Himself, be their perfect Saviour.

We will review the attempts that man has made to obtain salvation by other means. By works, for example; but his works have ever been evil and imperfect. By exalting caste, and claiming privilege on account of it; but true wisdom has pointed out that it is not caste which exalts man, but holiness. And it will be seen that, if man was tempted to believe that sin is not the root of misery, he was compelled by experience to confess that it brought punishment, misery and pain. And again if he were tempted to say that all things happen alike to all, he was constrained to acknowledge that men are punished and rewarded according to their deeds. Finally, he believes that after death there are two states, the one of happiness, the other of misery.

We shall see that the Sat Gur has the power to pardon men's sins, and when man by faith becomes united to Him he becomes united to God. He finds refuge in the Name, which is that by which God is revealed and known. The Name is the Sat Gur, who is the Revelation of God: Being united to the Sat Gur men must henceforth die to sin and live to righteousness. They must die while they live, so as to be everlastingly with God in the Sat Gur.

Life in and with Him is Heaven.

These papers are published at the Ludhiana Mission Press.

Our readers will remember the conduct of China's old queen during the Boxer rebellion a few years since. She then seemed to have set herself against all modern improvements and to determine that all Western civilization should be driven from China forever. It is a matter of exceedingly great importance to learn that she seems to have been at least partially converted to the views of the progressive party. She may be learning from her neighbour, Japan. The following extract from an Exchange is much to the point:

"A remarkable recognition has been accorded by the Dowager Empress of China to the medical work of the

Protestant missions at Peking. It is an undertaking of large proportion and of wide influence projected and engineered through the combined efforts of the London Mission, the American Board of Missions and our Presbyterian Board of Foreign Missions. The joint college is designed to train medical missionaries in surgery and medicine. The course will consist of five years' training, at the end of which a diploma will be conferred. The students will be admitted irrespective of creed, though at first the most of them will be Christians. The institution is to cost \$50,000. Toward its realization, the Dowager Empress has contributed 10,000 taels, or \$14,000. With so generous a contribution from so high an authority, it is thought numbers of Chinese officials will follow her example. However this may be, it shows a significant and surprising change of mind when a woman of the Empress' temper and position thus endorses and supports a missionary enterprise. The medical missionary is looming up largely, and will more and more prove a mighty agency in China's evangelization. Through him her people will be more widely reached for good and for Christ."

OUR JUDGMENT OF OTHERS.

BY C. M. S.

The warning of the Scriptures against judging our fellows, becomes more forcible as we consider not only how uncharitably we judge, but the reflex action of harsh judgment upon our own character.

There is evil in the world, and it is not required that we shut our eyes to the fact or approve what is manifestly wrong. There is a sentimentality that glosses over sin and calls it by milder names; a habit, as some one expresses it, of "sifting powdered sugar over everybody," that is as pernicious (although less common) as continual fault-finding. But it is a far cry from one to the other, and between these two extremes lies a safe middle ground of condemnation of evil, tempered by charity. Human judgment is too often biased. My relation to the sinner colors my estimate of his sin. If he be a friend, or of my own blood, I condone what, in one not so related, I would condemn. In reality it is the sinner and not the sin that falls under the ban of my displeasure.

We judge by standards that are our own, and, like ourselves, imperfect. We have our pet virtues, and they are the things that are worth while, that make for truth and righteousness; and woe to the man who sees not as we see.

Generosity is not the sum total of human virtues, but it may be doubted whether the man generous with his means, ever really appreciates the good qualities of the one who holds tightly to his purse strings. We reverse the glass when we look from our own to our neighbor's faults and virtues, magnifying the one and minimizing the other. Again, my neighbor is interested in one phase of religious work. I am indifferent to that which specially interests him, and devote my energies to another; and because of this difference each of us feels some doubt of the other's sincerity. In fact, the last right we are willing to accord to others is the right to hold views or indulge in practices, religious, political or social, that are unlike our own.

Not infrequently our judgment is based upon only a half knowledge. A fuller acquaintance with the circumstances might entirely alter our opinion. But we do not wait to learn the circumstances. In common phraseology we jump at conclusions. What we hear or see does not please us, and making no effort to discover whether we have heard or seen all, we are quick to utter words of condemnation.

Another error in human judgment, than which there is none more common, is that of judging people by our strength rather than by our weaknesses. We are not all tempted alike. I may live a life that, in the eyes of the world, is less pure and upright than yours, and yet even to live upon the plane that I do is to wage a daily warfare to which your soul is a stranger. To one man, sprung from generations of self-controlled ancestry, and brought up under temperance principles, the wine-cup has no allurements. By another, with an inherited love for strong drink, and a weakened will, it can scarcely be resisted. How shall the strong man judge the weak? If he would be just, not to say charitable, in his judgment, he will recognize that somewhere in his own armor there is a vulnerable point, and just so far as he resists the temptation that appeals to him, has he the right to condemn his brother for the evil into which he has fallen.

But if love of our human kind does not lead us to be charitable toward their failings, then the more selfish consideration of the result of fault-finding on ourselves should have some weight. In the same landscape an artist may see a thing of beauty that, transferred to canvas, will be a delight to the eye, when the farmer will see only the crops that the fertility of the soil will produce. We see the thing that we look for. This is true of the moral as well as material world. Look for good and you will see it; look for evil and it will be equally clear to your eyes. And lurking in each human heart there is an unlovely something that finds satisfaction in discovering flaws, even in our friends. A something that, fed upon the food it seeks, will grow until the kindlier emotions are crowded out, and there is no longer room for the charity that suffereth long, is kind, that rejoiceth not in iniquity, but beareth, believeth and hopeth all things.

American Exchange.

SALT LAKE FAST DRYING.

Statistics indicate that Great Salt Lake, the Dead Sea of America, is doomed—that it is gradually drying up. The opinion now almost universally prevails among scientists that this mysterious body of water, located at an altitude of 4210 feet above sea level and a thousand miles inland, and which has but a single rival, the Dead Sea of Palestine, is certain within the course of half a century to disappear from the map. Some scientists, who have made a careful study of the fluctuations of the lake, even declare that it will be dried up within a quarter of a century.

Various statistics of climatic conditions, including precipitation records, are complete for Utah back to 1863, with scattering accounts for many preceding years, and it has been possible from these data, although the problem is far from being a simple one, to arrive at these and other conclusions—conclusions so well founded, as shall herein be shown, that the predicted destiny of the lake cannot well be disputed.

The lake is subject to annual fluctuations, which, up to the 1st of July of each year, give a rise of water level usually amounting to about twelve inches; after July 1 it begins to fall, and the fall is invariably greater than the preceding one. We have statistical proof that this has been

MADE IN JAPAN

going on for thirty-five years. In the meantime, however, in addition to the lake's annual fluctuations, there have been wet and dry cycles which temporarily affect the lake's level to a very great extent. During one of these wet cycles the level may rise several feet, but, like the annual rises, it always fails to reach the mark set by the preceding one. In drawing conclusions, these facts must necessarily be taken into consideration.

From the close of the year 1886 to the close of 1902, sixteen years, there has been a total fall of eleven and a half feet. While this is considered alarming, measurements show that the shrinkage has been even more rapid during the past three years than for any other like period in the sixteen, the average fall being the one foot per year—that is, one foot after deducting the preceding annual rise. At this ratio in forty years the level will be a corresponding number of feet below its present standard, which means that the lake bottom, will practically be a dry, salt desert. The water in what is known as the north arm is now a little less than forty feet deep, and this is considered the deepest portion of the lake.

This is one way of reckoning the time until the Great Salt lake will cease to be. Here is another:

Sixteen years ago, in 1886, the area of the lake's surface was estimated at about 2700 square miles. Taking twenty feet as the average depth at that time, we have 1,505,433 600,000 cubic feet as the contents of the lake. To-day, according to recent surveys, the lake has an area of about 2125 square miles. Multiplying this number by eleven and a half, the number of feet in depth of the water that has disappeared and not been replaced, gives 669,778, 400,000 cubic feet as the quantity of water less than what it had sixteen years ago; or, leaving 835 655,200,000 cubic feet as the lake's present contents. At this ratio of decrease in quantity in less than twenty-five years the lake will be waterless.

To show the effect of cycle fluctuations and how the lake is steadily shrinking despite temporary rises, a chart has been prepared indicating the action of the level for the past forty years, commencing with 1863. The level then stood at two feet above the zero point. For the four years following the precipitation was very great. In consequence of this the level went up at almost the rate of two feet a year until 1868, when it stood at 13½ feet above zero—the highest level on record. Then there was a turning point, and in the next five years there was a drop of 7½ feet. Again there was an increase in the precipitation, and the lake's level rose until in 1875 it reached 12½ feet above zero.

It is from this year forward that the real shrinkage of the lake becomes evident. A steady decline has been in progress since then, and only once has there been a rise of any consequence. It began in 1883 and continued until 1886, when the level registered at 9 feet above zero. Now the precipitation preceding this rise was only 1 inch less than that which preceded the rise of 1875, yet there was a difference of 3½ feet in the two water levels.

In 1900 the greatest fall on record was registered, and during the year the level went down nearly 4 feet. This occurred despite the fact that the rain chart shows that the precipitation for five years preceding this time was above the normal. The lake now stood at 1 foot below zero. During 1901 it fell only 2 inches, but again in 1902 it took another downward leap, reaching 3½ feet below zero. In June of the past year, 1903, the season at which, according to previous records, the level usually stands at the highest point, it was 3 feet 9 inches below zero, and still falling. The annual rise this year amounted to about

1 foot, as usual, and yet it is more than 2 feet lower than it was this time last year. The precipitation this year, too, has been much greater than it was last. It is therefore seen that the total fall from 1886 to June of the present year amounts to 11 feet 9 inches—a fall that has occurred despite normal precipitation.

Such has been the rising and falling of Great Salt Lake since the white man has become its observer. Its actions before that time can only be summarily told by the lake's surroundings; and a geological investigation of the nine mountainous islands within the lake and of the higher elevations inclosing it discloses evidence that once the level approximated about 600 feet above the present surface. This evidence is in the nature of ancient water marks on the sides of the elevations.

The Call.

A Deadly Mine.

The famous valley of Death in the island of Mindanao, in the Philippines, has at last been compelled to give up the rich treasure which for ages it has successfully guarded by its pall of death dealing gases. This valley, which, true to its name, has dealt death to many a venturesome searcher for the precious metal, is located in the mountain fastnesses of the island, and, according to the theories of scientists, it is the crater of what was once a great and violent volcano. Volcanic gases of a most poisonous nature still rise from the depths of the valley and hang over it like a pall, never passing away, and many natives, who have attempted to go down into the valley from the mountains say that never before has any man who ventured into its unknown depths returned to tell of its secrets. The distance across the valley is only a few miles, but the bottom of it is constantly concealed from view by the dense cloud of poisonous vapor overhanging it.

An American named Rudy formed a party at Manila, consisting of himself and two other Americans, and, employing three native guides, proceeded to the mountains inclosing the valley, where one of the Americans with the guides was left in charge of the outfit while the other two entered the valley with their heads completely covered with an apparatus similar to that worn by divers. Carrying on their backs small tanks of compressed air for breathing purposes, so as to avoid inhaling the deadly vapors, the men worked in the valley for months, carrying sackful after sackful of gold bearing sand and gravel up the mountain side. This work was continued until both were almost worn out from the depressing work and the fumes of which they were forced to breathe a portion, but never once could any of the natives be persuaded to venture beyond the outer circle of the poisonous gases.

Many Americans have made previous attempts to go down into the valley, but none was ever before successful in doing much work there. For years natives living in the island exhibited large and valuable nuggets of gold which they claimed were taken from the edges of Death valley, but never have their statements been substantiated until the success of the daring attempt made by Mr. Rudy's party.

The recent undertaking is considered as merely a trip of investigation, and Mr. Rudy expects to return to the islands next winter, taking with him a complete apparatus for compressing air, when he will organize a party sufficiently large to thoroughly explore and work all that portion of the valley which promises rich returns in gold.—United States Mining Journal.

Influence of the Mind.

Prof. Elmer Gates, a psychologist of wide repute, claims to have recently made the discovery that unpleasant emotions create harmful chemical products in the body which are physically injurious. Good, benevolent, cheerful feelings are said to create beneficial chemical products which are physically healthful. These products, it is declared, may be detected by chemical analysis in the perspiration of the individual. Prof. Gates says he found more than forty of the bad products and as many of the good. Everyone knows that grief will poison a mother's milk; in fact, it generates an injurious quality so intense in character as to sicken an infant.

Of all the chemical products of emotion that of guilt is said to be the worst. If a small quantity of the perspiration of a person suffering from an emotion of this kind be placed in a glass tube and exposed to contact with scientific acid it will turn pink. None of the other poisons similarly generated exhibit the same phenomenon.

Pink would appear to be the peculiar color of wrongdoing. It is found that for each bad emotion there is a corresponding chemical change in the tissue of the body which is life-pressing, exhausting and poisonous. On the other hand, every good emotion makes a life-promoting change.

Some Old Doctors.

The oldest physician in Ohio, U. S. A. Dr. Charles Frederic Wallgohs, was practicing his profession a few years ago at the age of ninety-five.

William Russell, a physician of Barrie, Massachusetts, lived to within a few months of a hundred years, and attended the annual commencements of his Alma Mater, Harvard, till within a few years of his death in May, 1899. A few months before his decease he was visited by his brother James, of Lowell, then ninety-one years old, and they played whist and croquet together, climbed apple-trees, filling their pockets with apples; went in swimming together; walked about four miles "after the cows," picking ten quarts of blackberries on the way; and then went to a "corn-roast" in the evening, followed by an old-fashioned "shake-down" in the kitchen, and another round of whist.

Dr. John P. Wood, said to be the oldest practising physician in the world, celebrated his one-hundredth birthday last year at Coffeyville, Kansas. Doctor Wood was born in Dublin, Ireland. He has lived in Kansas forty years. The most wonderful thing about this man is his physical vigor. He walks without a cane and reads without glasses. He can be seen every day walking the streets of Coffeyville on his visits to the sick.

John Snyder, of Aetna, New York, recently at the age of ninety-two, challenged any man of seventy-five years or more to walk from ten to fifty miles with him, "with or without canes," and promised to make his antagonist "scratch gravel mighty quick." "This he will do," says the local newspaper, "for he walks at least ten miles every day."

The Size and Movements of Glaciers.

Think of sections bigger than Rhode Island being torn from a glacier and swept off in the ocean to be ferried three thousand miles on the bosom of the Labrador current until the heated waters of the Gulf Stream cause them to vanish from human ken! Then can one form some idea of the

immensity of the ice area discharged from the Greenland seas each year. Thousands of miles of valley are constantly emptying their contents into the bays and tords of the north waters whence the tides hurry the detachments southward to cumber the wide Atlantic.

The disposition of icebergs to turn turtle is one of their most dangerous propensities. It arises from several causes. When they start out from Greenland their bottoms are heavy with the detritus gathered in their glacial period and this drops off at intervals as they move south, causing their center of gravity to change and the berg to assume new positions. The scientific theory of the formation of the vast submarine plateaus which extend from Labrador to Fandy and are commonly known as the Grand Banks of Newfoundland, is that they are the products of the deposits of bergs during countless ages.—Leslie's Magazine.

World's Largest Organ.

The organ used in the recitals in Festival Hall at the World's Fair is the largest and most perfect of any ever constructed. It has 140 stops, twelve more than the famous instrument in the town hall at Sidney, Australia, which previously has been regarded as the largest of organs.

Electric power supplies the wind for the pipes, one of which is large enough to admit of the passage of a small pony. Its movable keyboard enables the performer to sit far removed from the organ. This is highly important in the rendition of programmes where a large chorus is accompanied, as it brings the organist and director in closer touch.

The most famous organists of the world preside at events in Festival Hall.

The Automobile Boat.

The so-called "automobile boat" is a product of the past two years. In creating this new type of boat we have gone to the extreme and have made a craft for racing. But there are great possibilities, and even before the reaction to the racing craze comes the new type of construction—the light, powerful engine, the hull with long fine lines and light weight—will be turned to practical use. Already a New York business man who has a summer home on Long Island is having built a gasoline motor yacht, which the makers guarantee will travel at the rate of twenty-five miles an hour and save him much time between the city and his country home.—Country Life in America.

GROUPING OF ANIMALS.

An exchange gives the generally accepted terms of the various groups of animals and birds as follows:

A herd of swine, a skulk of foxes, a pack of wolves, a drove of oxen or cattle, a sounder of hogs, a troop of monkeys, a pride of lions, a sleuth of bears, a band of horses, a herd of ponies, a covey of partridges, a ride of pheasants, a wisp of snipe, a school of whales, a shoal of herrings, a run of fish, a flight of doves, a muster of peacocks, a siege of herons, a building of rooks, a brood of grouse, a swarm of bees, gnats, flies, etc., a stand of plovers, a watch of nightingales, a cast of hawks, a flock of geese, sheep, goats, etc., a bevy of girls, a galaxy of stars, and a crowd of men or boys.

The Bible.

This book contains the Word of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be true, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It could fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemns all who trifle with its sacred contents.—Anonymous.

Fiction.

The nation has been flooded with novels that become popular for a brief space and then disappear. The literary clubs, the libraries and the "fashionable set" largely determine the destiny of a book, when it appears. One condition of its popularity is that it must treat religion with scant respect. Almost invariably the characters, whose virtues commend them most to the reader, are gifted men and women, whose beliefs, if they have any at all, are negative. They patronize Christianity with a supercilious air and smile indulgently at times, but more frequently, with a feeling of contempt at the so-called foibles of definite evangelicalism. If the hero happens to be a thorough-going knave, the novelist paints him as punctiliously orthodox in his profession, and an arrant hypocrite in all his actions and habits of life.—Methodist Protestant.

MISCELLANIES.

"I care not what the approaching year brings, if it only results in good. I care not though it may be undriven, like a chariot whose driver has been thrown to the ground, if God only sits and holds the coursers of Time. If God is in the chariot, I care not what else is in it, or around it. If God will take care of my thoughts and feelings; if he will mark out my ways, and lead me in them; if he will appoint my burdens; if he will send me stores sweetened with his love; if he will give to my faith the vision of eternal life; if he will direct my aspirations toward the heavenly estate—if he will do these things, I shall be content, and shall rejoice, in whatever scenes I may be called to pass through. Submit to the divine will."—Henry Ward Beecher.

—"In 1871 I went to Africa as prejudiced against religion as the worst infidel in London. To a reporter like myself,

who had only to deal with wars, mass meetings and political gatherings, sentimental matters were quite out of my province. But there came to me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and I asked myself, 'Why does he stop here? What is it that inspires him?' For months, after we met I found myself listening to him, wondering at the old man carrying out the words, 'Leave all and follow me.' But little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."—Henry M. Stanley.

Recent Government reports place the average output of eggs in the United States at 60,000,000,000 a year, and the average value at between 11 and 12 cents a dozen, or about \$7,060,000,000 for the total value. Iowa leads as an egg-producing State with an output of 101,000,000 dozen a year.

—If the poor and humble toil that we have food, must not the high and glorious toil for him in return, that he may have light, have guidance, freedom, immortality?

(Carlyle.)

DON'T BE AFRAID TO FOLLOW THE MASTER.

BY M. C. T.

Don't be afraid to follow the Master,
Don't be afraid to honor His name,
Don't be afraid to speak at His bidding,
Lips that are silent be your shame.

Don't be afraid to follow the Master,
Hasten the work He has given Thee;
Don't be afraid to carry His colors,
Lift them up, for the world to see!

Don't be afraid to follow the Master,
It was for you He suffered and died;
Don't be afraid, when the struggle presses,
You shall stand on the winning side.

Don't be afraid to follow the Master,
He will supply your every need;
Where lie the pastures green and pleasant
By the still waters He doth lead.

Don't be afraid to follow the Master,
Shadows of earth are passing away;
Loyal and true, let Him find us watching,
When He shall come, whate'er the day.

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